



A MULTIPHASIC BLENDED CITIZENSHIP ACCULTURATION PROGRAM FOR BUILDING DIVERSE CITIZENS IN HOSTILE POLITICAL TIMES AND CONTEMPORARY ICT - GLOBAL AGE

Mohamed Ziad Hamdanⁱ

Ph.D, Hamdan Academy for Higher Education Online

www.hamdaneducation.com

Abstract:

Citizenship represents a highly appreciated identity for any individual living permanently in specific environment. It gives her/him when optimally equipped, a peace of mind, a sense of belonging, cross cultural communication, daily life stability, and hope for a promising future. However, what observed in reality is a mixed of distorting aggravating conditions that negate most learned civic beliefs, conducts, and values. Hence, citizenship education is seen ineffective since was incapable to instill in students by means of meaningful programs and methodology the significant knowledge, skills and professional will to counteract individually and in small groups emergent violence, destructive outlaws and barbaric attitudes. Consequently, the main concerns of this article are presenting two research tasks, **first:** *a Multiphasic Citizenship Blended Acculturation Program that incorporates the contemporary Info-Communication Global Age with, 1: A Taxonomy of Social Civic behaviors and values, 2: Trio Types of Citizenship Acculturation: national, Regional and Global citizens, 3: Digital ICTs and 3Rs' skills conducive to citizenship acculturation, and 4: A Model for Individual Human/Civic Rights. And second:* *A nondirective learning-teaching Methodology of Citizenship Acculturation.*

Keywords: blended acculturation program, blended schooling citizenship, diversity citizens, global citizenship, inputs-processes-outputs assessment, multiphasic citizenship, multiphasic citizenship formative frameworks, national citizenship, regional citizenship, transnational blended schooling

ⁱ Correspondence: email hamdanacademy@gmail.com

1. Introduction

Polity is a "shrewd or crafty management of public affairs; it connotes "civic order"¹. Historically, polity of ancient Athens became a standard for later governments. It is the "civic order" that enabled B.C. communities to establish socio-political *polities* in what is known ancient civilizations. And as such, the Age of Reason of the human race was born.

However, human reason and civic values achieved throughout history have been constantly interrupted by ongoing threats of some merging barbarian states and roaming savage mercenary groups who are persisting up to this date on dismantling human lives, civil organizations, and splendid historical treasures of mankind. The "States of Arab Spring", Yemen, Sudan, Afghanistan, the Philippines and Burma are examples.

Gabriela Mistral, the Chilean poet and the 1945 Nobel Prize winner in literature, recognized the worsening violent dilemmas facing children and people lives during the first half of twentieth century, especially the overwhelming human losses and destruction of urban areas due to World first and second wars 1 and 2, by confirming that "the human race has been perpetually destructing itself in an astonishing manner. The present twentieth century is shamefully considered the most reprehensible period in the history of mankind, during which excessive crimes have been committed systematically against humanity at individual, community and state levels. As a result, huge losses in human lives and vicious dismantling of cultural heritages have all exceeded every imagination"².

Alas honored Gabriela Mistral, your sorrows for massive human misfortunes and urban annihilations during the first half of last twentieth century which burned your soul at early age (at age 57), are repeating themselves in current first half of the 21st century by ill intention means such as: satanic maneuvering war plans, double dishonest political standards, unethical conspiracies, victimizing other UN member states mostly developing countries, and biased greedy economic returns from nations.

It seems that some world societies and governments as much they taught citizenship, talked civics, and advanced in producing new knowledge, technology inventions, hemisphere discoveries, and utility of cyber space in communications, trade, education and splendid civilizations; as much they get self-centered, Machiavellian, and psycho- socially distant in inter and transnational relations. These negative dispositions are transforming world societies in extreme cases into totally uncivil *polities*.

Ploeg and Guérin (2016) in supporting above views stated that some educators argue that most governments, general policies and daily norm conducts reinforce and

advocate questionable or erroneous concepts and actions of citizenship. These shortcomings had hindered the development of civic characters in students conducive to political participation and solidarity. Thus, what observed in reality is radically a behavioral chaos and messed up relations among peoples and even nation states across the Globe.

It appears that citizenship education should be profoundly reformed to develop autonomy, [tolerance](#) and open-mindedness. It requires adopting a more critical independent approach than is indicated by the local power structures, especially when political participation and solidarity are conceived of as goals of schooling.³

In a parallel context, the British [House of Commons](#) (2007) studied citizenship in the English [National Curriculum](#). They concluded that it is too early to confirm whether it is "*producing the wide range of impacts originally hoped for. Initial evidence from small-scale studies and the experience of individual institutions is promising but on its own not enough... The imperative now is to ensure that patchiness [in the provision of citizenship teaching] is not allowed to remain, that high quality provision becomes the norm, and that progress is accelerated. This will require action from those on the ground, but also needs strong support from the DfES and Ministers.*" ⁴

Despite above grim picture of current insufficient civic practices, there are still hopes for better turnaround. One sign reinforcing this optimism is that more countries throughout the world are persisting on adopting citizenship as a compulsory element in most democracies throughout Europe, North America and the Pacific⁵, besides many other territories throughout the Globe.

Education scholars are monitoring closely civic education developments. Maitles (2013) for example raised some basic concerns that should citizenship education handle: the purposes of education to serve the context, the role of the school in building and encouraging of young people, the critical discussion of controversial issues in the classroom, and the development of critical citizens⁶.

Actually, when preparing this article, this author found abundant citizenship literature resources some of which are utilized here: e.g. philosophers and pioneers, civics teachers and learners, academic terms, civic scholar quotes, theories, programs, and civic professionals go back to more than 2500 B.C. in Mesopotamia e.g. Babylon, Ur, and Kish; Pharos's Dynasties in Ancient Egypt; Ancient Athens, e.g. Parmenides, Democritus, Socrates, Plato and Aristotle; Ancient Rome e.g. Trajan, Gracchus, Constantine, Cicero, Julius Caesar, Augustus, Plutarch and [Seneca](#); and Chinese Confucius⁷.

While Greek scholars laid the foundations for Western philosophy, India's geniuses produced treatises in linguistics, mathematics, logic, astronomy, philosophy,

and medicine. Ancient Indian philosophy is represented in a mass of texts for which the authors and produced dates are altruistically mostly unknown. However, examples of Indian philosophers are: *The Buddha* 5th century B.C, Ajita Kesakambali (6th century B.C.), Payasi Suttanta (6th century B.C.), Mahavira (6th century B.C.) and perhaps Parshva (9th century B.C.).⁸

This glorious B.C. period of civic thoughts, education and practice continued up to the current third Millennium. However, this author inferred from the long history of civic thoughts and conventions two monumental paradoxical conclusions:

The first is the emergence of a new applied science and field of study that is "Citizenship Education". This neo educational science is seen by this author the most influential renewal factor, beside ICTs, that could prepare civic well educated generations to succeed in the Global Digital Age.

While recognizing of course the importance of conventional academics in developing the human brain in regard of specialized knowledge, still civics coupled with ICTs will enable immensely students (when effectively applied) to utilize academics for the welfare of civic selves, the community and blended institutions anywhere and in any form: face to face, blended and as well on the infinite cyber space. Hence realizing the citizenship trio-goals of this article which are: developing in students the compatible well-integrated concepts of national, regional and global citizens.

The second is the contradictory harming outcomes of teaching and learning of citizenship. It is widely noticed that as much we think, speak, learn and teach civics, we find much conflicting results which are steaming in horrible wars, massive killings, terror attacks, corruptions, double standards biased decisions and conducts on individual, communal, institutional and state levels. Countless examples can be awfully found throughout world regions.

Evidently, the basic problem for these harming overall [consequences](#) is not citizenship education per se; rather it lies in the content design of citizenship programs and in the methodology by which school systems deliver these programs to students. Hence, the basic task of this article is to provide formative transnational frameworks of national, regional and global citizens coupled with alternatives for reforming curricula and delivery methodology of citizenship schooling. These basic goals are realized here through a critical discourse of a transnational blended schooling of diverse citizens and specialized terms.

1.1 Key Terms

This section presents eight basic concepts upon which this article built generally its discourse to achieve the stated two tasks: A Multiphasic Blended Citizenship Acculturation Program and the nondirective Methodology of Citizenship Acculturation.⁹

1. A Multiphasic Citizenship Blended Acculturation Program (MCBAP)

MCBAP encompasses three consequent citizenship developmental stages: national, regional and global. Each type of citizenship is a formative factor for the next (figure1). Thus, It is expected from each student to comprehend and practice on ground and online the knowledge, cultural norms and skills of the national before the regional and then to the global.

2. Diverse Citizens

National states and societies due to the accelerating info-communication technologies coupled with Global transits which enabled free movements of people across states' borders for trade, work, education, information, better living or escaping desperate local conditions as the case of massive immigrants from south east and west Asia, Africa, and Middle East.. are no longer homogeneous in backgrounds in regard of race, origin, history, political system, faith, language, daily habits, and ways of thinking and life.

Thus, the primary goal of citizenship program by means of school blended acculturation should be harmonizing the diversities among state residents by assuring cultural valid commons, making careful selection of merited specialties, and infusing highly promising alternatives that may contribute to reforming society and citizenship in the future. The result will be a merge of new composite responsive citizenship to the diverse needs of rights and responsibilities of young citizens.

3. Citizenship Blended Acculturation (CBA)

Citizenship acculturation is the formation of a civic identity of any individual, achieved through:

- nondirective blended school environments and methods,
- self-students initiatives as individuals and small groups,
- focusing directly on teaching and learning of citizenship that credits valid concepts, values, Skills and practices, supported by selected basic facts from academic subjects of philosophy, social studies, politics, sociology,

The product is expected to be more compatible, meaningful, and practical for students than citizenships produced on papers, by large groups' verbal didactics, or even digital in whole on the cyberspace.

4. Multiphasic Citizenship Formative Frameworks (MCFFs)

MCFFs are forms, procedural concepts, profiles, designs, or formats which are developing in nature and role according to changes in the civic purpose and type of the task that are serving.

The national citizenship (NC) framework for example, happens as a result of merging six formative local minor citizenships (family, school, neighborhood, town, district, and country) into a unified more meaningful one: the national or state citizenship (figure 1).

Moreover, when national citizens are required to respond to extended rights and responsibilities beyond the ones accustomed to NC, a second advanced civic framework is transforming: regional/ continental citizenship. With the same token global citizenship develops as regional citizens feel the need to be members of wider living spaces for better understanding of themselves, other transnational peoples and cultures, professions, or other merits. Thus "World citizenship and citizens" are born.

5. National Citizenship and Citizens (NCC)

This is the first and fundamental type of all citizenships. It is a compound civic concept encompassing six minors stated above. National citizenship is concerned with the rights and responsibilities of individuals who belong to the same local environment by birth or naturalization, and are equipped through schooling integrated common frameworks of shared races, cultures, histories, economies, political system, and future hopes. This national citizenship in political sociology is a prelude to forming an advanced one: regional or continental citizenship.

6. Regional or Continental Citizenship and Citizens (RCC)

People living in geographic continental proximities share generally similar cultural commons, history, and socio- economic conditions. When these residents encounter informal or academic training on the nature and life of transnational neighbors within close state borders, they start seeing themselves part of these surrounding communities. Consequently, a new regional or continental citizenship is emerging. Examples of this citizenship are North America citizenship, EU citizenship, South America citizenship, and African citizenship.

7. Global Citizenship and Citizens (GCC)

[Immanuel Kant](#) wrote 1795 the essay "[Perpetual Peace](#)" indicating that World citizenship would be a necessary step to establishing world peace. And added "*The Law of World Citizenship Shall Be Limited to Conditions of Universal Hospitality*"¹⁰

Jackson wrote 2014 "*a world-class education*" calls urgently for schools to produce students that are globally competent in "world cultures, languages and how its economic, environmental and social systems work". A group of experts stated at the Globalization of

Higher Education Conference (2014) that "International partnerships will continue to be the catalyst in fostering cross-border education. "The combination of an international brand and a credible local partner is very powerful."¹¹

Another scholar (Devaney 2013) added that globally online *"Students will be able to connect virtually with teachers in different schools, expanding both the number of classes available to them and the educator expertise"*.¹²

In this respect, local education equips children usually with the national citizenship. Education now being blended and digital, transnational and global, is rearing generations responsive to their expected rights and responsibilities out of their residential boundaries in form of world citizens where they encounter multi geopolitical, multi-cultural, and multi socio- economic societies.

Individuals and communities as Global citizens look upon themselves too as national and regional citizens. As such, they are expected to be more open, tolerant, interactive and collaborative in sharing knowledge, education and professional experiences.

8. Inputs-Processes-Outputs Assessment

It is a systemic comprehensive systemic framework for assessing the validity and reliability of citizenship program: personnel, curricula, services, facilities & equipment; teaching, learning & management and achievements. While validity specifies the fit of factors, operations and outcomes to their intended goals, roles and characteristics in citizenship acculturation education, reliability on another hand examines the correlation of results accrued from different program administrations with students. And here, the higher is the correlation, the more reliable is the civics program.

1.2 A Brief Review of literature and Research on Citizenship Education

It is no argue concerning the significance of citizenship education for developing humanity throughout written history where individuals, peoples, institutions and politics continued to view of a basic concern. Brief examples follow.

1.2.1 Civics in Ancient B.C. Civilizations

Plato (428 – 348 BC) thousands of years ago assured the highly importance of citizenship for stabling Greek life by stating *"until political power and philosophy entirely coincide.. Cities will have no rest from evils... nor, I think, will the human race."* Philosophy in Greek tradition is considered the source of wisdom and civic conduct. Confucius of China (551–479 BC) demanded from students in a very direct civic statement *"never impose on others what you would not choose for yourself?"* Confucius taught "personal and governmental morality, correctness of social relationships, justice and sincerity."¹³

For civic virtues generally, the [classical](#) culture of the oldest republics of [Athens](#) and [Rome](#) promoted strongly virtues as a central civic factor for governing Athenian [polis](#) (communities). In fact, virtues represented the significant concern for [Socrates](#) and [Plato](#). However, [citizenship](#) as political [duties](#) (not responsibilities) by which citizens was asked to put their private lives and interests aside for the sake of the [state](#) in accordance with duties defined by law¹⁴. Actually, this one sided of Greek [citizenship](#) and virtues was the urging [factor](#) that led Socrates' [trial](#) and suicide at prison. Rome followed the tradition of [Athens](#) in regard.¹⁵

1.2.2 Civics in Modern Times

In modern times, citizenship education in school systems adopted more pragmatic responsive approach to the needs and welfare of peoples. In addition, different countries have distinct cultures and psycho-political identities which require typically certain citizenship education and citizen characteristics responsive to the needs of each nation state.

It could be noted here that the main differences among nation states will continue to be at the local level where citizenship and citizen's rights and responsibilities are committed basically to demands of native environments. For regional and global citizenships, the contrasts among nation states tend to be minimal since they share most academic facts, values, and skills at regional and global citizenships.

It is therefore the regional and global citizenships that bring nation states closer together for more mutual understanding and collaborations than ever under the umbrella of both regional and global citizenship.

As of academic topics of citizenship, Marshall (1950) presented three types: civic, political and social citizenships¹⁶. Maitles 2000 added a fourth dimension that is economic citizenship to be more relevant to the modern world¹⁷. Knowlton 2012, Harsha 2012 and Harsha 2006, on another hand had condensed the basic responsibilities of above four citizenships in the following points.¹⁸

- *"respects others and their property.*
- *helpful and considerate willing to put others first.*
- *listens to the views of others and thinks about what they have to say.*
- *helps people who are not in a position to help themselves.*
- *respects the environment and does not damage it in anyway.*
- *works hard.*
- *has tolerance.*
- *well-mannered and pleasant.*

- *always willing to learn.*
- *always obeys the law and respects authority”.*

1.2.3 Civic Education in Developing Countries

Examining civic education offered by school systems worldwide, two forms are observed in reality and literature: superficial, basically by means of propaganda as in the case of most developing countries; and genuine, supported through well-organized programs and guided practice on school grounds, as most developed states.

For developing countries, Organization Aide et Action International (2014) wrote that "90% of youth at the age of 15-24 years live in developing countries, almost one-third of the population still lives under authoritarian regimes"¹⁹. (*but the authentic estimate as observed by this author in reality is: Almost 90% of the population are suffering from uncivil oppressive authorities*)

The above statement applies generally to the Third World including Arab countries where unluckily aggravating backward issues are involved. Kuwait the oil-rich and is considered the most democratic state in Arab Middle East is pursuing an unusual solution to the citizenship issue. It [announced](#) some time ago that it would offer citizenship to tens of thousands of stateless people of nomadic Bidoon tribes - but not Kuwaiti citizenship.

Instead, Kuwait is planning to pay the needy African island nation of Comoros (distance from Kuwait is just 4,578 kilometer²⁰) to grant citizenship for Kuwait's stateless Arabs. Under the arrangement, the new citizens of Comoros would be allowed to stay in Kuwait, where they would benefit from free education, health care and employment opportunities"²¹.

Suad Joseph (1996) spoke of Gender and Citizenship in Middle Eastern States by confirming that *"Most Middle Eastern constitutions articulate notions of the individualized citizen, but also include constructs of citizens as members of sub- national communities.*

*She added, "Women are brought into the nation-state as appendages of husbands and fathers. That children come to have citizenship through their fathers and not their mothers in many Middle Eastern societies, further reinforces the connection between fathers and national citizenship.. Discussions of community in relation to citizenship are often divorced from discussions."*²²

Even Roel and Nile (2017) called the issue of citizenship in Arab World 'a Crisis'. The following lines explain. *".. the lack of legitimacy that regimes had and the crisis of relations between those regimes and the people, while the most well-known studies of the 1990s focused primarily on the lack of a civil and placed greater emphasis on a "vibrant" civil society as the first step towards democracy. The sources of the deep political, social, and cultural crisis*

*that had been simmering beneath the surface for some time are not temporary and not easily solvable... These include demography and the youth bulge; the rising unemployment, with the related destruction of the middle classes, mounting division between rich and poor, and unprecedented corruption; privatization and mounting grievances among the working class; the interference by external powers and the instability and misery created by regional wars; the "deep state" or the "robustness" of the state and its greater capacity for repression than elsewhere; gender inequality and exclusion; or a combination of some or all of these elements"*²³, all of the above had contributed immensely to the lack of knowledge and practice of citizenship in Arab countries at both education and public life.

Kaukab 2012 noticed in Pakistani education that "the concept of citizenship appears to have no importance and impact in the education system and society in Pakistan, considering it a blot on the social arena of the country for a long time, causing negative consequences for the ever fragile democratic processes."²⁴

Kaukab blamed secondary schools and colleges for failing to produce good citizens as they seem unable to claim their rights and understand their responsibilities, leaving them unprepared for the challenges and opportunities of adult and working life unable to contribute positively towards the progress of the country and in forming a peaceful society capable of supporting itself without external aid.

Kaukab identified eight reasons for the ineffectiveness of Pakistani citizenship education²⁵:

- The lack of teaching the national ideology which was the foundation for creating Pakistani State in 1940 and the practice of good citizenry by the ancestors of current generations in Pakistan.
- Teachers' national and living frustrations had forced them to work simultaneously in several places to survive, transferring their complaints to students through negative comments regarding local leaderships while praising the west.
- The negative role of media especially television which broad casts immoral and villainous acts showing adult contents to a very detailed extent, and the films, movies and dramas too depicting cultures and values that are not in congruent with Pakistani values.
- Difficult schools' conditions that include "the lack of training amongst teachers, low monetary returns and materialism; theoretical approach of teaching citizenship, the problems within government schools and the harmful effects of society views concerning teachers".
- Insufficient content of citizenship curriculum and its' lacking of interactive discussions.

- Using heavily rote-learning which doesn't develop citizenship application and abilities thus not enabling students to understand the right and wrongs in society.
- Lack of rational management and discipline in secondary schools, especially government ones. This shortcoming makes the organizational techniques and learning-teaching activities non-possible and unproductive.
- Societal instable conditions such as strikes, many uprisings and holidays, and emigration of talented teachers and students that contributed in the long run to the decline of citizenship knowledge and practice.

1.2.4 Citizenship Education in Developed Countries

For Developed States, the status of citizenship is generally different at both education and political levels. Each country has its own citizenship program, reinforces its application in schools and monitor civic practices in public life. Some examples follow.

A. Norwegian Civic Education

Norwegian civic education goes back in origin almost 200 years ago. Critical perspectives, political participation and democratic ideals were major issues. Civic education also advocated conducts that children need to understand and key processes and skills (critical thinking and enquiry), advocacy and representation, and taking informed and responsible action).

The purpose of "[active citizenship](#)" adopted by Norwegian school system was to teach students to work together and take practical action, using their citizenship knowledge and skills to contribute to a better society²⁶.

B. England Civic Education

Citizenship was introduced in 2002 as a statutory subject in the English [National Curriculum](#). Citizenship is taught as part of the school curriculum to all pupils aged 11–16 years old in [maintained schools](#) in England.

The National Curriculum for citizenship in England reinforces the development of children as successful learners, confident individuals and responsible citizens who make a positive contribution to society. The citizenship curriculum is based on key concepts (democracy, justice, rights and responsibilities, identities and diversity²⁷.

C. Ireland Civic Education

Citizenship studies were introduced as a compulsory subject in the 1990s. It was known as [CSPE](#) (Civic, Social and Political Education) and taught to 12- to 16-year-olds. In 2009 an additional subject currently under the working title 'Society and Politics' is offered to students between 16–18 years of age in secondary schools in the Republic of Ireland.

D. France Civic Education

In France, citizenship education is known as ECJS in the high school and "education civique" in the middle and primary schools. As a response to the terror attacks in Paris on January 7–9, 2015, France vowed to counteract the horrible outlaws and announced a new strategic plan to reintegrate citizenship into the educational system. The plan sought to restore authority to teachers, reinforce the values of the Republic, and promote community values and services. It includes training for teachers, more disciplining ways for student misbehaviors, and a day of secularism, yearly on December 9.²⁸

E. Finland Civic Education

Finland has traditionally a fame of excellence in the field of education, and civic education is no exception. The great merit of Finland educational policy is no or rarely mentions of "civics classes"²⁹ (zero propaganda) in its school curriculum syllabi, while other backward systems of Developing countries are propagandizing almost 24h a day! Finland teachers don't teach directly civics. Instead, *'they lead students in discussing what civic terms such as: empathy means, how right and wrong are different, what friendship means, how to realize justice in daily life, the influence of wealth and poverty on judgment of what is just, the meaning of freedom of thought, what religious freedom means, how to practice tolerance, how to resist discrimination and how to maintain civic participation by means of:*

- *Access to information and public debate*
- *Representative democracy*
- *Direct participation."*

Aside from the availability of quality teachers and the no need for general exams, Finns are convinced that good educators are the prerequisite for a good education system; schools first teach students what it means to be a good person, and then how to be a civil person, and a citizen.³⁰

F. China Civic Education

The alternative term of citizenship education in China is called "peopleship" education³¹. Conventional Chinese literature didn't have a synonym for the western term of democracy. In Confucian tradition, the emphasis wasn't on people rights but entirely on their obligations to society and authority as of ancient Athens and Rome. However, the idea of democracy was brought to China early in the 20th century.

Principles adapted from Abraham Lincoln's "Gettysburg Address" became the core of the basic content of civic and moral education in schools during the Nationalist period: nationalism, democracy, and people's livelihood. The Communist victory in 1949 led to the formation of The People's Republic of China which believed in the class struggle as means of rapid industrial development.

The focus of Mao Tse-tung's version of civic education was loyalty to Mao. However, Chinese leadership after 1978 realized that attending a market economy requires a democratic and law-related education. In 1988 objectives of Chinese schools were revised to require moral education of all students. But frequent political campaigns and ideological debates have greatly influenced official civic and moral education policies.

Currently, the education of a fully competent citizen requires training in critical and creative thinking. The transition to a democratic and law-governed society requires awareness of citizenship and knowledge of democracy on behalf of the individual³².

1.3 A Sample of Research Studies in Citizenship Education

Civics is the study of the theoretical, political and practical aspects of citizenship. Education in schools in western democracies emphasizes political institutions, rights and responsibilities of citizens, debates on current issues and morals in various combinations³³

Schulz et al (2016) conducted a comprehensive international survey on citizenship education involved some 140,000 students (about 14 years of age) and 62,000 teachers in 38 countries³⁴.

The main topics which the survey emphasized in civics and citizenship education was according to countries' frequencies are:

- *"human rights (25 countries),*
- *understanding different cultures and ethnic groups (23 countries),*
- *environment (23 countries),*
- *parliamentary and governmental systems (22 countries),*
- *voting and elections (20 countries),*
- *communications studies (14 countries),*
- *legal systems and courts (13 countries),*
- *economy and economics (12 countries),*
- *regional institutions and organizations (12 countries),*
- *resolving conflict (11 countries)".*

(Jasmine and Murray (2005)

Citizenship education through the field of social studies became 2001 a key subject of the state in the context of national education. Despite the appendix status of citizenship education within the content of social studies, Jasmine and Murray (2005) in their study considered emphasizing the development of thinking in students, an important curricular move in schooling where moral and citizenship education was

closely integrated; moral values and 'right conduct' were regarded as essential to being a good citizen.³⁵

1.3.1 Critical Comments on Citizenship Literature and Practice

In brief, there is more work on citizenship and democracy but rarely civic results on ground, especially rearing young generations on the principles and values of human civic rights. Bisch wrote in 1995 that "democracy is a practice and is by making use of it that we give it legitimacy"³⁶. Crick added later in 2000: 'teachers need to have a sense of mission to grasp the fullness of its moral and social aims'³⁷.

It could be indicated that since democracy practices are lacking in most Developing Countries (DCs) which sum up to 80 % of World population³⁸, and teachers in DCs are lacking the necessary citizenship training and suffering from the sense of deprivation of life needs, and of professional dignity, citizenship education goals are far from being achieved in reality.

It is clear that civic literature and citizenship education exert favorable impacts on schooling of generations. However, this is uncertain since results are negatively affected by several encountering socio-economic and political conditions. And when these conditions as the case of DCs, are unbearable in nature due to broken economies, corrupted governments and politicians, local and regional civil wars, horrifying mercenaries and insane terrorist groups.. The civic consequences will be either too marginal or nullified to zero.

When building citizenship programs, one should start not from above: the government, the politics, or even political participation and democratic ideals; rather, from the base psycho-social units of society: the family and the school as micro "grassroots" societies aiming at performing civic education, interaction, and preparing children/ students for positive productive adult life. Thus leading to what is called in this article: family and school citizenships.

Current governments, politicians, and official democratic caretakers, especially in developing countries, seem largely unqualified to serve as models for civic generations and citizenship education at any level of schooling from kindergarten up to the university. These official authorities are deeply involved in multi-facet corruptions, money laundering, double standard decisions, destructive manipulation of other states, falsifying data and evidences to justify illegal economic, political, or military sanctions against other countries. Or merely converting their temporal reigns of the country from 4-6 years to ruling for life. Thus turning the whole national geo-space including the people, their oxygen in the air, and their life hopes into a private feudal estate.

All what generations could experience from above dire examples is: outlawed or low quality citizens who can't counteract the harmful consequences except by means of uncivil formalism where they speak and behave in public contrary to what they talk and do in private.

It should be noted here that early children who appear uncivil in thinking and conduct, will never be able to transform into formative neighborhood, town, district and national citizens, nor they can as adolescents and youth comprehend and practice the concepts of regional / continental and global citizenships. In fact when contrary, they as civic at family and school will serve most likely determinant factors of all consequent citizenships.

However, the concept and practice of school citizenship in this article go beyond the current realities in two main facets: Multiphasic citizenship blended acculturation and none directive learning- instructional methodology of citizenship acculturation. Illustrations follow.

1.3.2 A Multiphasic Blended Citizenship Acculturation Program (MBCAP)

1.3.2.1 Why Citizenship Acculturation?

Cole 2017 briefed acculturation as *"a process through which a person or group from [one culture](#) comes to adopt practices and values of another, while still retaining their own distinct culture. This process is most common in cases of minorities where they adopt culture elements of a majority, as is typically noticed by immigrants who are culturally [or ethnically distinct](#) from the place to which they have immigrated"*³⁹.

The more constructive strategies for citizenship acculturation are integration and transmutation⁴⁰. Integration is used when both the original culture and the adapting new one are considered important. Residents and immigrants adopt here the dominant culture while also maintaining own culture. This is a common strategy of acculturation and can be observed among many immigrant communities and those with a high proportion of ethnic or racial minorities. Those who use this strategy might be thought of as bicultural as moving between different cultural groups, and are norms in what are considered multicultural societies.

Transmutation strategy on another hand used by those who place importance on maintaining both their original culture and the adopted new one, but instead of using two different cultures into their daily lives, they construct a third culture which is a blend of the old and the new.

However, when talking school citizenship through acculturation, the result will be a merge of new composite civic educational settings in which some existing features are combined, some are put aside, and new features are generated. At the end, one

educational culture is dominant that fits school society⁴¹ and normalizes any knowledge, behavior and value by means of assimilation and coordinating different needs and conditions of school community together to achieve required citizenship ends.

It should be noted first however, that citizenship acculturation or education as the given conventional term, is not per se a usual academic course taught didactically in large groups by teachers then tested massively on paper by students. It has a distinctive socio- psycho and political nature of study content. It is:

- a behavioral, attitudinal, affective, and loaded with civic values, skills, and eclectic civil knowledge,
- achieved basically individually and in small discussion and collaborative groups,
- who interact locally and online all over the world with other school peers, teachers and school personnel and experts,
- who initiate, exchange ideas, facts and experiences of civics and citizenship,
- for adopting cultural traits, values, habits or social patterns of others,
- at their own free will individually and as small groups, and,
- test achievement performance by means of:
 - on ground demonstrations, on-job or site work, seminars, panels, critical reports, citizenship case studies, and personal interviews; and,
 - online by comparative citizenship case studies, inventories, questionnaires, Skype, YouTube, email, mobile conferencing, computer conferencing, blogs, social media, online interviews, chatting, micro video performance, online classroom discussions, and a/v school close circlets; or,
 - blended learning- teaching techniques where face to face and online activities and assignments are interweaved together to achieve stated educational goals.

With above achievement procedures of citizenship acculturation, there will be no need for compulsory large groups instruction and learning or external strict continual monitoring, because the processes of instruction, learning and achievement are basically self-initiated, implemented, and followed up by individual and small groups students. Further, more educational systems across the Globe recognize the importance of social learning within schools. Hence, civic and citizenship education curricula in the 21st century should focus on informal aspects of civic learning through participation, engagement and social interactions⁴².

As such, the non-directive programs and methodology of acculturation in which students individually and peer groups exert themselves in civic active blended education initiatives are of most important in producing true performing national,

regional and global citizens rather than memorizers of citizenship facts on papers. This article is basically concerned with this renewal civic direction.

1.3.2.2 Constitutional Educational Elements of (MBCAP)

This main paragraph offers first a glimpse on the Composite Nature of (MBCAP), then the *core tracks of* (MBCAP) which are 1: A Taxonomy of Social Civic behaviors and values, 2: Geopolitical Trio Citizenship Acculturation for national, Regional and Global citizens, 3: Digital ICTs and 3Rs' skills conducive to citizenship acculturation, and a Model for Individual Human/Civic Rights,

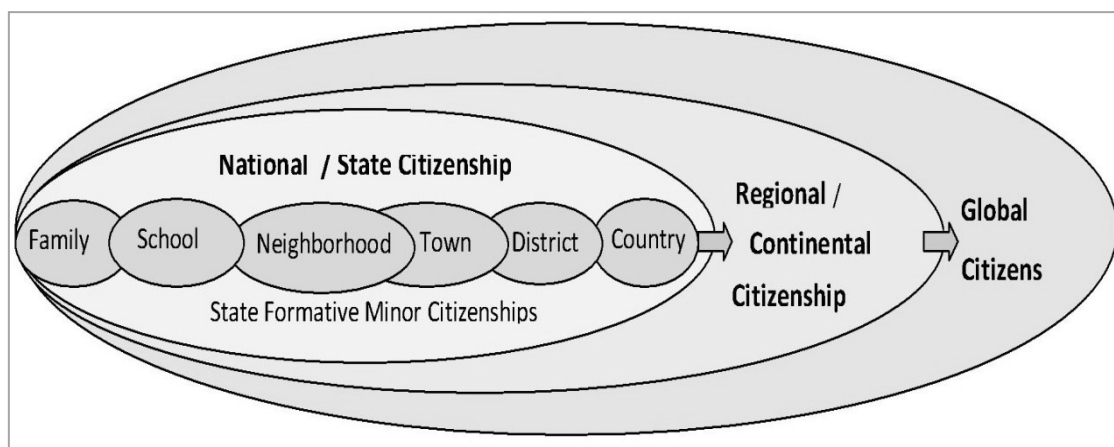


Figure 1: Organizational Multiphasic Citizenship Frameworks for Developing National, Regional and Global Citizens

1.3.2.3 The Composite Nature of (MBCAP)

The composite MCBAP is based on five operating constituent elements: blended transnational schooling, diverse citizenships and citizens, multi integrated citizen content tracks, ICTs and 3Rs' skills conducive to citizenship, and none directive acculturation methodology.

As the program is multiphasic, means simply that MCBAP progresses in accord of consequent phases or stages, each is concerned with a specific citizenship. State, societal, or national citizenships are sociological synonyms achieved through consequent transforming of family, school, neighborhood, town, district, and country citizenships into the standard academic term: national citizenship and citizens. The same principle applies to the regional which is in turn a prerequisite to the global citizenship.

Further, considering the effective role of ICTs in engineering, accelerating and orchestrating human real and online endeavors, a new concept of citizenship has

emerged, that is blended citizenship. So we have in civic literature: blended national, regional and as well global citizenships.

1.3.2.4 The Composite diversity of citizenships and citizens

MBCAP encompasses three types of consecutive citizenships: national, regional and global which cover wide range of citizen backgrounds. MBCAP focuses on educating and empowering individual students to move beyond mere tolerance to embrace every member in school community, regardless of race, creed, economic status, ethnicity, color, faith, national origin, resident immigrant status, gender, age, marital status; military, veteran or civil status; political affiliation; organizational membership; or physical or mental ability. MBCAP tends to provide a space for all these categories where respectful consideration and communication for all are maintained.⁴³

1.3.2.5 The Composite multi integrated content tracks of (MBCAP)

What makes MBCAP *Composite* and integrated is its multiphasic design embodying four mutually inclusive and interactive tracks:

1. A Taxonomy of Social Civic behaviors and values.
2. Geopolitical Trio Citizenship Acculturation for national, Regional and Global citizens.
3. Digital ICTs and 3Rs' skills conducive to citizenship acculturation
4. A Model for Individual Human/Civic Rights.

It should be noted here that these elements as a whole (never individually) determine the academic content and professional identity of the MCBAP. Track 1 and 2 shape the academic character of citizens, track 3 provides the geopolitical multi behavioral space frameworks of national, regional and global citizens, and finally track 4 enables students' potentials in working for tracks 1, 2 and 3 to transform academic contents into operating civic citizens on ground and cyber space. Needless to indicate that any missing track will weaken or nullify in extreme cases the gestalt theoretical and pragmatic identity of MCBAP.

1.3.2.6 Curriculum Content Authenticity of (MCBAP)

The content of citizenship courses should be blended, behavioral, interactive, and representing the true history and developmental needs of the nation civic generations, society and/or the state. They should be free of falsification, propaganda or perpetuating monarchs as the case of developing countries in which rulers are seen as "untouchables", inherited the reigned "countries" for life! It is a deep setback of the

concept and the practice of citizenship which forces back 21st century communities to the slavery and feudal periods of the "dim history" of human kind.

1.4 Curriculum Content Tracks of (MBCAP)

Curriculum Content of Track 1: A Taxonomy of Social Civic Behaviors and Values⁴⁴

Social behavior is essentially civic and is the conduct of civil society. It is like any human phenomenon, results from logical, biological, psycho- physiological, social, cultural and environmental premises. It is as such related to the growth of the individual in various personal areas: body, perception, cognition and movement. Social behavior is a balanced integration of the individual's immediate personal status and the type and degree of his/ her social and physical sense of the environment.

1.4.1 A Glimpse on the research methodology of Social Behavior

The Social Behavior study (Hamdan, 2003) was implemented through 1993- 2003 in six Arab countries: Algeria, Libya, Jordan, Syria, Yemen, and U.A.E. the study was administered with samples totaling of 3200 participants belonging to diverse backgrounds: sex, age, occupation, education, nationality, geography, and psycho-social stands: normal individuals and abnormal such as juveniles at reform centers, outlaws in prisons, disordered in psychiatric clinics and neurological hospitals, and centers for the physically handicapped.

2. Research methods

The social behavior study was executed through three consecutive stages: preliminary exploratory studies, e.g. colloquium panel discussions and Four day Survey of behaviors encountered by (102) fourth year university students from wake up in morning to sleeping time at night; basic field studies; and supporting backing studies, e.g. Machiavellian behavior questionnaire, comparative study of the social behavior taxonomy and Minnesota Multiphasic Personality Inventory (MMPI), Questionnaire of the logical and performing sequence of the social behavior taxonomy, Survey of the problems committed by the young against themselves and others committed by society against the young , and Questionnaire of the problems worrying the family.

The study adopted the "Triangulation" multiple-research method which took into account the use of different techniques and procedures for data collection and in the analysis, interpretation and understanding of human behavior. As a result, the validity and reliability of the concepts, classifications and theories of social behavior were scientifically confirmed.

The individual grows socially through seven major consequent behavioral stages from birth to the age of 40+. These are briefed in the following:

Stage 1: The Child Civil Survival.

Children through birth -12 years of age achieve "*family and school citizenships*" which constitute the formative bases for building all consecutive higher citizenships in this article (figure1). Children interact naturally with mother, father, siblings, peers, relatives, and teachers; achieving consequently the basic local social knowledge, the language, habits, values and skills. Children are seen here as "citizens in the making". The concerned behaviors in this stage are: Coexistence, adaptation and appreciation. They cover infancy, incubation, kindergarten, lower and upper elementary schools. These behaviors and stage are essential for the individual child to get along with others, to give and take, and to establish interpersonal relationships basically on informal levels. This stage signifies transforming kids into "fundamental first born citizens".

1. Coexistence behavior. This is first formative behavioral growth at the age of birth - two years. It is the least effective social behavior in civil meetings. It is the non-interactive formal behavior where the individual maintains neutral relationships with others in the environment..

The infant when coexisting has a neutral or no say in the relationship with family. For adults, the current behavior is also adopted by the new comers to foreign countries or unfamiliar situations, e.g. students, visitors, tourists, workers, or businessmen.

Usually the new situations take some minutes, hours or days for the individual to get along with new people around and observe local behavioral norms and life styles to start *adapting* with them by appropriate behaviors.

Consider the following behavioral examples of coexistence:

- I study (or work) with peers without dealing with them closely. (+/-)
- I can't work in the presence of some colleagues but with no need to talk with many of them. (-)

2. Adaptation behavior. (The standard age for the development of adaptation is 3 - 6 years old). It is the behavior of giving and taking, knowledge of others, dealing with habits of family life, school, work, marketplace, language and other daily life requirements.

Consider the following behavioral examples of adaptation:

- I wear appropriate clothing and go to work or school as usual. (+)
- I tend to disturb peers during work or study. (-)
- I enjoy speaking the American language. (+)

3. Appreciation behavior. (The standard growth stage is 7 - 12 years old): It is the behavior of the individual's sympathy with others as expressing feelings towards others positively or negatively, joy or sadness. Fear, envy or praise, encouragement, dislike, dissatisfaction, thanks or admiration. Visiting, giving compliments, prayers, wishes, gifts, condolences, friendship, love and affection, sending cards and letters, phone calls are all gestures of appreciation.

Consider the following behavioral examples of appreciation:

- I respect for the serious person in work and daily transactions. (+)
- I congratulate acquaintances on their good occasions. (+)
- I resent the elderly and see the community should get rid of them.(-)

The three behaviors above are concerned with the needs for living in harmony with others in the environment: individual with individual, with groups, with institutions, and with the state. The inability or refusal of the individual or any other party to coexist, adapt, or appreciate other residents as normally required will lead to disturbances in the mutual relations which in turn end up for example to child punishment by family and the school; the individual adult to be fined or forced out of the job, the neighborhood or the city; the school or institution to be warned, fined or forced to shut down in extreme cases; and the state to be resisted by peoples or to be dismantled due to extreme oppositions as happened to "Arab Spring States" in Middle East.

Stage 2: Individual progress in Psycho-Social and Economic Status

The standard age of this stage extends from 13- 30 years. The social growth achieved by the adolescent at age 13-20 years (the periods of junior and senior high schools), enables him/ her to comprehend and follow societal laws and conventions in what is called Compliance or commitment behavior. Then during the early youth age of 21- 30 years, he or she develops the values and skills of cooperation by which they can begin a collaborative business, establish a family or have a job or profession. This stage marks the birth of "good citizens".

4. Commitment behavior. (The formative age of commitment growth is 13-20 years). It is the compliance behavior with local culture traditions, systems, ethics, laws, conventions, customs, habits, skills, national ceremonies, regulations and promises which the young are urged to respect and follow in their daily life at work, job, school, university, market place, road and other situations.

The following behavioral examples of commitment explain:

- I keep my work or study assignments on schedule. (+)
- It is difficult to keep the secrets of friends as promised. (-)
- When driving, I stop on the red light. (+)

5. Cooperation behavior (standard age for cooperation growth is 21-30 years): is the behavior of shared interests of people: individuals, groups and institutions, official and private. Agreements, joint ventures, labor contracts, jobs, cooperatives and companies, including marriage, are all mechanisms of cooperation.

The merits of cooperative pursuits are enabling participating parties to realize their goals:

- with more quantitative returns,
- with higher quality results,
- in shorter time,
- in lesser costs for each collaborator , and,
- through more joyful time and secure rational environment.

The following examples of cooperation explain.

- I coordinate with friends to study together for better success for all. (+)
- I agree with a number of neighbors to open a service benefitting the community. (+)
- I think people are selfish by nature. it is better not to share business with them. (-)

Moreover, it is significant to indicate that the splendid human civilizations since B.C. history up to current Third Millennium are established, operated and flourished based on the principles, values, qualities, and intensive practices of both commitment and cooperation. However, the glory of these civic monuments had weakened due to the fall of fostering political authorities who were in charge of maintenance responsibilities.

Stage 3: Individual Superiority in Societal Affairs.

This is the highest and exceptional dual stage of civic social development of adults, age 31- 40+. This stage encompasses two main behaviors: sharing and involvement. For "sharing" behaviors and values which ease others' temporary needs or problems to resume once again the progress towards achieving formative educational, professional or personal goals. For "involvement" in the situations by means of belonging, altruism and sacrifice which give ultimate stand for others who are profoundly in fateful needs to change status forever. While not all or many adults can achieve these civic developments of sharing and involvement, this stage witnesses the birth of "quality citizens".

6. Sharing behavior. (The standard growth age for sharing is 31-40 years old). It is the engaging behavior of giving or helping others to fulfill a current need to change situations for better. Providing expertise, opinion, knowledge, counseling, advice, charity and money donations, blood and time are examples of sharing. The uncivil

opposites are deprivation and failure to help when able to do so which urge feelings of disappointment and bitterness. *The following examples explain:*

- I consider my time so valuable to share with someone else. (-)
- I assist in health treatment of friends if needed. (+)
- I give charities for the needy. (+)

7. Involvement behavior. (The standard growth age of involvement is age of 40 +). It is the ultimate engagement in human situations by means of belonging, altruism and sacrifice to forever change. It is the behavior of fateful transformation for the best. This happens when teachers and administrators maximize efforts and time for students to excel in learning regardless of their backgrounds and handicaps; when students are totally engaged in attending instructional and learning sessions, and perform at all times assignments excellently; and when a businessman or enterprise offer a study grant, a subsidy, donation or contribution to a deprived superior student to achieve her/his PhD degree;

It is also, when a group of people who had long suffering history of torture, massive killing, and violent compulsory migration, learn from hard past times to recognize the rights of other neighboring groups for cultural and geopolitical sovereign identity, and for dignified and peaceful co-living for all; and when the UN issues ultimate mandatory decrees under Chapter 7 for aggressor governments throughout the Globe to stop once and for all, the massacres, home destructions, and forced evacuations of minorities and other ethnic and/ or faith groups from their long residence lands .

Consider the following further examples of involvement:

- I think that students, who do not believe in themselves, deserve caring of their needs. (-)
- I devote most of my time for students needs to excel even if my circumstances are difficult. (+)
- I am active volunteer member in a human salvation enterprise. (+)

Applying social behavior, reward and punishment in citizenship acculturation: When an individual begins life, work or residence in any new environment, he begins with the behavior of neutral coexistence, which is often covert, observing daily preferences and practices. The result is one of the following alternatives:

1) Getting out of the situation due to complete social conflict or incompatibility with environment.

2) Remain in harmony with the environment for temporal reasons related to short term residence, which does not allow them to establish more interactive relationships than neutrality; or to lack of psychosocial harmony for personal,

physiological, or other social issues directly related to cultural potentials or characteristics.

3) Improve behavior more than coexistence, where he/ she also decides that time is appropriate to use higher interactive behaviors of adaptation, appreciation, commitment or others.

In normal circumstances of life, time and space, school personnel and children start civic interaction behaviors of co-existence, adaptation and appreciation respectively (behaviors of survival within school community). These behavioral practices then gradually develop to higher levels of commitment and cooperation that advance them in the school community, followed afterwards by sharing and involvement that qualify individuals for superior roles or positions in schooling situations.

This developmental phenomenon of social behavior is searched and reinforced by numerous field studies and empirical observations in real environments⁴⁵. Whatever the case, the next conclusions of social behavior to young people, school personnel, and institutions, are as follows:

The consequences of social behavior in regard of reward or cost will increase as the individual moves from co-existence, adaptation and appreciation, through commitment and cooperation to sharing and involvement.

While teachers sometimes begin dealing with students through co-existence where interaction is rare, they often move on to adaptation to their actual needs. Then move to appreciation of students by sympathizing for their human and learning needs. For children, peers start feeling one for another by friendship, care, love, calling, visiting and more.

However, these three elementary behaviors lead the school community to remain practically in harmony together at a minimal degree. But a number of students and some school personnel resent being neutral or dealing with each other in a passive way, thus urging them to move normally to the second social behavioral stage: *progress in Psycho-Social and Economic Status* by means of commitment and cooperative behaviors. Commitment provides teachers and students with socio-educational frameworks such as laws, conventions, rules, techniques, regulations, standards, instructions, and values to conform with while teaching, learning, and interactions to achieve the stated curricular goals.

Cooperation on another hand furnishes learners, educators, and school personnel with effective collaborative ways, strategies, assignments, co-activities, engagements which enable all to advance to higher level of social civic development, e.g. superior

school achievement, higher education degree, better job, more successful venture or happy family.

Finally, for sharing and involvement behaviors of individual or institutional superiority in socio- educational affairs, empower students or schools for examples to overcome temporary difficulties by sharing, or indulge totally in their merging conditions and needs to achieve ultimate hopes forever by involvement. Thus, school communities are honored by highest levels of citizenry and quality or superior citizens. These two behaviors embrace innovative achievement, leaderships, monopoly ventures or incorporations, distinguished educationists, thinkers, economists and elites in different concerns of society.

2.1 Track 2: Geopolitical Trio Citizenship Acculturation for national, Regional and Global citizens.

For anyone to be civic means that his/her relationship with authorities and fellow residents is cordial based on mutual congruence, understanding and benefits. Such authorities and peoples could be local (national), regional and international (global). Hence, civic acculturation program must cover these interrelated mutually inclusive three areas.

1. National citizenship Acculturation Program

Curriculum designer writes for each point below the primary data which illustrate its nature, content and needs. The appropriate school grades for achievement of current program are kindergarten to seventh grade. The main headings of this program could be:

- a glimpse on ethnicity(ies)
- a glimpse on local culture(s): the commons and specialties, but limited alternatives.
- a glimpse on political system.
- a glimpse on geography.
- a glimpse on public administrative system.. the capital, big cities, institutions, provinces and state.
- a glimpse on local history.
- a glimpse on position or status among world civilizations.

2. Regional citizenship Acculturation Program

Curriculum designer writes for each point of regional citizenship appropriate data to its nature, content and needs. Expected achievement school grades are seventh to tenth grade.

3. Global citizenship Acculturation Program

Curriculum designer writes for each point of global citizenship appropriate data to the nature, content and tasks of this ultimate citizenships. Expected achievement years are eleventh grade up to the end of bachelor's degree.

2.2 Track 3: ICTs and 3Rs' skills conducive to citizenship acculturation

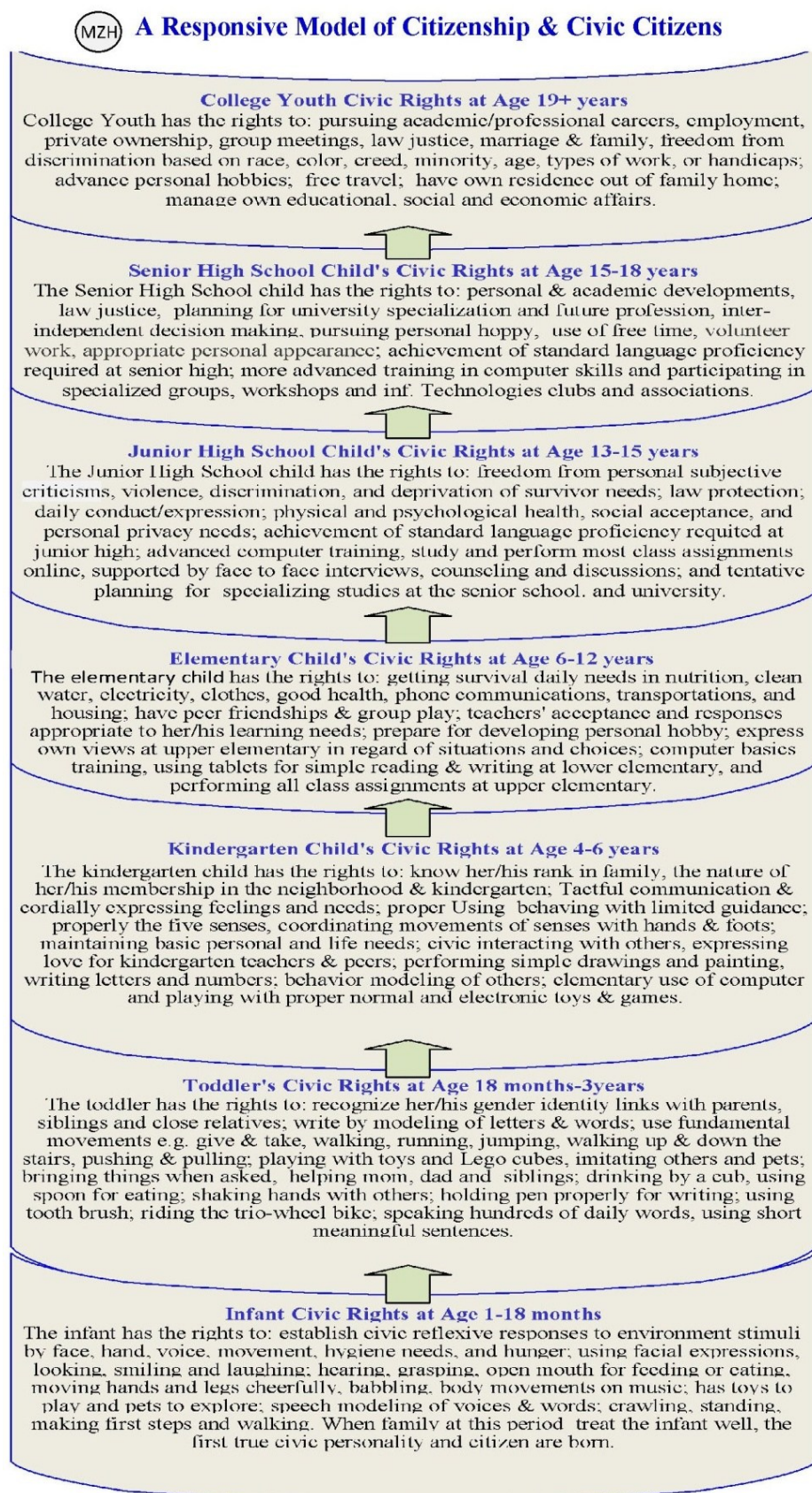
The insistence of schooling for hundreds of years on using the large group "factory model" as a key method for teaching all students all subjects regardless of their psychological moods, social orientations, the nature of study content, or the end learning outcomes demanded in the behavioral, social, professional, or academic field, is a gross violation and a damaging act against both learners' psycho-educational and the education profession as civic ventures committed for the development of generations.

What truly needed for effective CA is a neo-blended approach based individual and small groups' collaborative techniques which are self-initiative, peer interactive, non-directive, clinical, formative, field assessing and peer reviewing. CA adopts intensively the blended approach as ICTs have eased immensely the schooling tasks of citizenship acculturation. This merit becomes possible as ICTs provide unlimited blended and online alternatives that enable CA to be achieved more effectively in quantity and quality of outcomes. Integration ICTs in processes of CA becomes not only preferable but also essential.

The blended approach reduces time for learning, is more responsive to students' diversity and proved effective in most achievement cases. ICTs tools and techniques which could be utilized in implementation of blended and online CAP are for example: *digital mobile, email, Skype, Conference calls, video conferencing, e-chat, blogs; social media, e.g. face book, twitter, Instagram, LinkedIn, Pinterest; Discussion forums, YouTube, online closed A/V school circles, online interviews, school/ classroom sites, BOYD "Bring Your Own Device", and MOOCs "Massive Open Online Courses" and Bookmarking and content curated networks.*⁴⁶

It is recommended here that governments provide their citizens with Internet and other digital tools to help them be fully included in socio-political processes to make their lives and extended communities better, and to prevent somewhat forming a "digital divide" among different levels of digital citizens. One simple solution is providing internet access in people's homes⁴⁷ as electricity and water.

2.3 Curriculum Content of Track 4: A Model for Individual Human/ Civic Rights



2.4 A Nondirective Methodology of Citizenship Acculturation

2.4.1 The Faulty Methodology Used in delivering conventional Citizenship Education Programs

Despite the long glorious history of citizenship wisdom⁴⁸ extended from B.C. up to this time for more than 3000 years of ancient Babylon, Athens, Pharos Dynasties, Rome, Confucius' [Chinese Qufu](#), Indian Buddha, [Aztecs](#) and Incas in Middle America, and North and South Americas, citizenship education as observed, had failed in producing effective good citizens!

The main cause beyond the failure of citizenship education in schooling stems from offering a contemporary course different in goals and academic nature by means of a backward methodology based on non- interactive large groups [tactics](#), theoretic lecturing and testing, and teacher's strict authority where students are basically passive learners.

Boerhaug (2010) indicated in this regard that "Citizenship Education is taught the old way of academic subjects such as [politics](#) or [sociology](#)". He added that one more basic problem that civic education had faced since early B.C. beginnings up to 1950s, is treating "the subject" as "an appendix minor subject to history, Social studies, politics, or sociology. However, at the seventies of last twentieth century was freed from being marginal study topic to become a compulsory subject on its own in schooling"⁴⁹

Reviewing the behavioral violations, violence, and corruptions which are extremely aggravating at individual, institutional, and governmental levels, indicate that citizenship Education (CE) programs throughout past centuries taught everything but civic skills and values. These dire uncivil consequences happened evidently (and still) due to poor quality citizenship programs and/or inappropriate instructional - learning methodology.

Maitles wrote 2000 *"People can have all the formal rights in the world but if they feel that they have no say in the day to day things that affect their lives, their citizenship is fairly shallow since political representatives and other figures of authority limit decision responsibilities in their hands instead of people and employees on the ground"*⁵⁰.

Ploeg and Guérin 2016, indicated⁵¹ that some educationalists argue that merely teaching children about the theory of citizenship is ineffective, unless schools themselves reflect democratic practices by giving children the opportunity to have a say in decision making.⁵² it is indicated that schools are fundamentally undemocratic institutions, and that such a settings cannot instill in children the commitment and belief in democratic values that are necessary for citizenship education to have a proper impact⁵³.

There is still an additional problem facing CE, that is the over-concentration on exam targets as the central (sometimes seemed solely) measure of school. The weakness of this as an overarching priority reflects the shortcomings of American education at Holocaust day in January 2001 stated by a high school principal in the US" by saying: *"I am a survivor of a concentration camp. My eyes saw what no man should witness. Gas chambers built by learned engineers. Children poisoned by educated physicians. Infants killed by trained nurses. Women and babies shot and burned by high school and college graduates. So, I am suspicious of education. My request is: help your students become more human. Your efforts must never produce learned monsters, skilled psychopaths, educated Eichmanns. Reading, writing, arithmetic (and other school subjects) are important only if they serve to make our children more humane"*⁵⁴.

The cardinal problem of concept and practice of citizenship since B.C. history stemmed from that education systems and schools across the world didn't meaningfully teach citizenship or accredited for students valid curricula. As such, the sense of belonging and behavioral repertoires are not established in the cognitive and affective structures of students' brains; hence, the citizenship awareness and practice for one's country or state seem either missing, indecisive, or illusive. What is urgently requiring is a differentiated meaningful means of citizenship study courses across school classrooms and stages from the early beginning at kindergarten, elementary, secondary up to college bachelor's degree.

Maitles (2013) supported above points by stating⁵⁵ there is very limited examples of genuine democracy based on children's human rights to develop their interests, knowledge, skills and dispositions in areas of citizenship and democracy. In fact, there is no empirical evidence of a direct correlation between citizenship education and formal political participation. Citizenship education has so far failed to reconnect young people to the political system or improve participation rates as strongly recommended.

2.4.2 A Blended Methodology of Civic Acculturation

Acculturation is the process of observing and modeling cultural traits or social patterns of another community. This entails learning of ideas, habits, values, conventions, and behaviors that characterize the community. Acculturation is also used to describe the contact results between two or more different peoples by means of emphasizing the commons of cultures across the world as cases of Regional and Global Citizenships.

In all, *"a new composite culture emerges which will be dominant, as in colonization"*⁵⁶, and countries hosting flocks of immigrants as the case of Germany, Italy, Greece, France, Turkey, Lebanon and Jordan.

Civic acculturation as an applied social behavior science emphasizes field skills, socio-political conventions including languages and values, to represent the core of its program that will be learned and taught individually and in small groups by basically blended and online interactive techniques.

These techniques encompass for examples: discussions, dialogues, interviews, individual and collaborative blended projects, live and online presentations, case studies, field research reports, field practices, on site and job visitations and trainings, collaborative transnational student groups, collaborative transnational teacher leagues, collaborative transnational school twinning agreements, open study and achievement schedules, multi- stage self and peers assessment system of inputs-processes-outputs.

In blended civic acculturation, there should be nil "whole group" lecturing, nor massive paper and pen testing. Teachers are expected to serve as nondirective counselors and coordinators of new civic knowledge, approaches, and values that will be learned and achieved by student citizens.

1. Active Learning and Participation in Citizenship acculturation

'Active learning' is being practiced since some 100 years ago when John Dewey argued that 'give the pupils something to do, not something to learn; and the doing involves demands for thinking and learning results.'⁵⁷ Similarly, in her study of Swedish 11 year olds, Aleerby (2003) found that the word 'fun' was used to describe positive civic experiences.⁵⁸

Despite the clear advantages of this live approach in citizenship acculturation (CA), it faces challenges on schooling grounds, mostly belonging to teachers' lacking of professional training, unjustified outdated views of some superintendents and backward beliefs of parents who insist on schools to judged achievement solely by exam results, traditional rote learning and didactic teaching to achieve 'good' outcomes.⁵⁹

However, active learning is seen by this author 'a must' for the existence and success of CA. Without it, CA will turn into dull educational tasks due to harming use of large groups verbal lecturing, passive learners and learning, negligent teaching-learning acts, careless paper and pen testing and generally low achievement of ineffective civic citizens.

CA is not merely passing academic theoretical facts to students to remember; rather it provides them with practical knowledge to comprehend and perform, observe outcomes and share it with others for better civil purposes. It should teach and develop civic personalities in students who are skilled in social and professional interactions with local as well regional and global peers, teachers, and experts in transnational communities.

2. Changing the Conventional Mass Centralized paradigm of Teaching to students centered open methodology⁶⁰

Teaching and learning, since Plato Academy 387 BC and up to the end of 20th century, are governed by strict centralized culture where teachers act as the center of knowledge universe and absolute referenced authorities. However, with [intensifying](#) ICT developments, time has come to disregard the teaching paradigm to a new open learning paradigm (LP), where:

- Didactic teachers are transformed to none- directive counselors and stand- by academic resource educators.
- Students plan, develop, and perform knowledge, activities and assignments of learning on ground and the cyber space.
- Achievement moves from rote learning and literal memorization of facts to understanding, analyzing, thinking critically, demonstration, innovating, and problem solving.
- Mass summative evaluation and rote examinations are replaced by diagnostic and formative assessments.

In fact, the LP delegates learning responsibilities to students who decide on what, why, how, when and where of learning. Hence, teachers are giving up their conventional roles as the "center of educational universe".

3. Converting macro learning of Citizenship curriculum into hundreds of Micro blended and online learning achievement units

When segmenting learning assignments into finite intakes, micro learning achievement units are materialized. This technique, in the era of digital information, self- learning approaches and student-centered paradigm, enables least ability students to achieve the required civic learning. Hence, it is seen highly effective in furthering the success of most students in achieving the materials without difficulty by 90% of students with 90% A and B grades.⁶¹ These learning merits of the micro educational or behavioral units and the high percentages of successful learners had motivated Fred Keller 1968 to coin the term: 'Good-bye, teacher'⁶².

3. Epilogue

World states and populations from the Far East through Middle East to the Far West are living the worst times ever in regard of civics and citizenship education. Civil uprisings and regional wars and disputes are worsening, officials' corruption is aggravating, poverty levels are escalating, and falsification and deceit are prevailing behavioral norms in daily interactions.

The cardinal reason beyond peoples and institutions' agonies appears in the ruling geopolitical leaderships, especially of the underdeveloped and developing countries who are generally lacking of rational reasoning and national belonging, and are subjective, self-centered, highly corrupted, and hijacked by external powers.

There is a big skepticism regarding the intentions, decisions, and political choices of current national authorities throughout the world. Actually, the sufferings which underdeveloped and developing countries are facing are due to these backward leaderships who are politically, morally and financially [fraudulent](#).

In fact, they seem far from comprehending much of civic political responsibilities except the illegal inheritance of their countries and deciding on their fates as private properties similar to feudal estates.

Therefore, citizenship programs when educating politics, should avoid perpetuating the subjective biography and life style of the monarch in order to allow more time and concentration for school generations to acculturate themselves on real political ethics, equity standards, and civic actions.

On another hand, it is logically expected from monarchs regardless of the political system they follow, to be professionally qualified for effective governance, to be model citizens for their people, to be inter-independent in relations with other monarchs and governments, and to be devoted for the welfare of the people locally and transnational, not just running after their short term benefits.

Schools, on another side, should not teach students citizenship and democracy theoretically rather must teach and provide the environments conducive to actual learning, practicing and sharing democratic thoughts and actions locally and transnationally across the Globe.

Thus, learning and teaching citizenship should avoid academic lecturing, remembering and reciting civic facts for the sake of actual and practical collaborative blended and online techniques and strategies. These mechanisms will enable civic acculturation to disregard passive learning- teaching and massive large groups of the Factory Model to allow for intensifying the use of individual and peer small groups' self- initiatives, collaboration and digital technologies tasks.

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